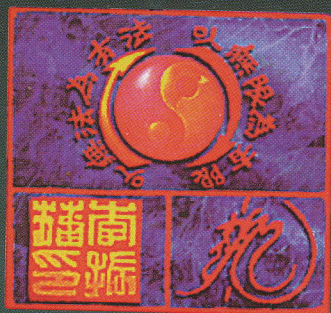


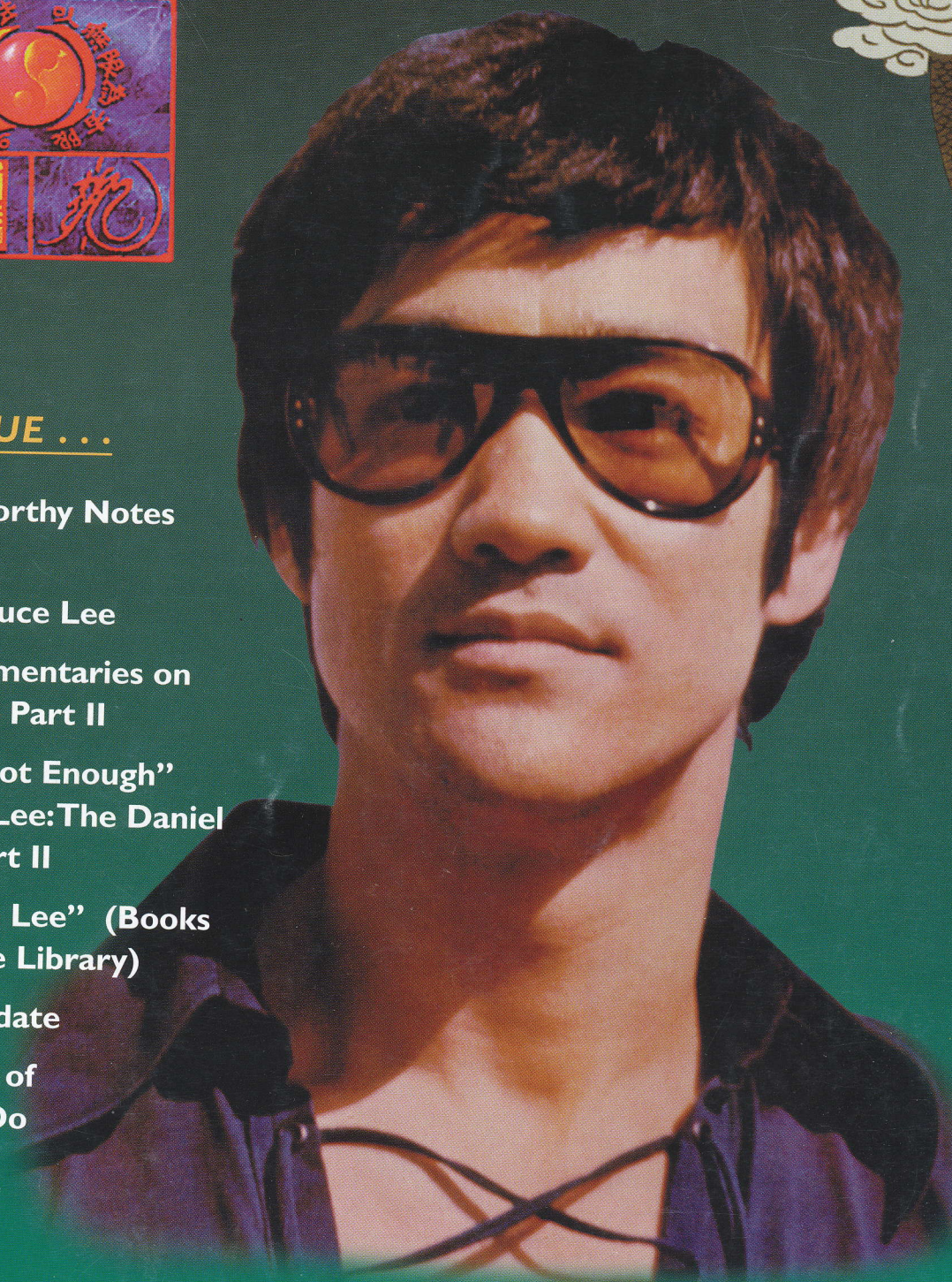
“KNOWING IS NOT ENOUGH”

The Official Newsletter of Jun Fan Jeet Kune Do



INSIDE THIS ISSUE . . .

- Editorial – Newsworthy Notes from JFJKD
- The Wisdom of Bruce Lee
- Bruce Lee’s “Commentaries on the Martial Way” – Part II
- The “Knowing Is Not Enough” Interview – Bruce Lee: The Daniel Lee Interview – Part II
- “Property of Bruce Lee” (Books from the Bruce Lee Library)
- Instructors List Update
- The Code of Ethics of Jun Fan Jeet Kune Do

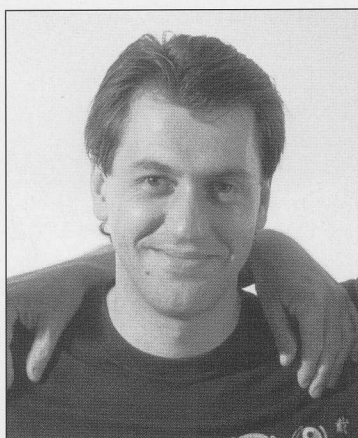


EDITORIAL

Newsworthy Notes from JFJKD

Midway through the third year since the establishment of Jun Fan Jeet Kune Do, an update on the activities of the organization is the timely subject of this column.

• **Meet Cass Magda** – The Jun Fan Jeet Kune Do Nucleus is pleased to welcome CASS MAGDA as its newest board member. A native of Canada, Cass began his martial arts training at the age of 13, earning a black belt in Tae Kwon Do. In 1978, he met Dan Inosanto and began training in both Jeet Kune Do and the Filipino arts of Kali and Escrima. He was awarded Full Instructor certificates in these arts in 1987. In 1988, Cass opened the Magda Institute of Martial Arts in the San Fernando Valley in Southern California, where he teaches Jeet Kune Do, as well as Kali, Escrima and the Indonesian art of Pentjak Silat. Cass has continued to broaden his understanding of Bruce Lee's art by training with Nucleus members Ted Wong, Bob Bremer, Tim Tackett and Chris Kent. A dynamic and motivating teacher, Cass is a much sought-after seminar instructor, teaching Jeet Kune Do and Kali/Silat across the country and around the world. From his years of spending countless hours personally training with Dan Inosanto, in addition to traveling and living with him, Cass brings both depth and insight about the development and propagation of Jeet Kune Do to the store of knowledge of Jun Fan Jeet Kune Do. Members can reach Cass Magda at the Magda Institute, 7225 Canby Ave., Reseda, CA 91355, (818) 342-2455.



• **Meet Tammy** – Tammy Ledda is the new Administrative Assistant of JFJKD. Tammy handles all matters concerning membership, newsletter production and distribution, coordination of all activities of JFJKD and a thousand other things. Tammy, her husband Primo and their two children, Chris and Dustin, are students of Jun Fan Jeet Kune Do under Tommy



Standing from left to right: Dustin, Primo, Tammy. Sitting: Chris.

Gong. Primo also conducts informal classes in his garage for young people in their community. Those of you who attended the Torrance Seminar may remember Chris' award-winning history project display about Bruce Lee - "Bruce Lee Takes A Stand Against Cultural Bias." JFJKD is most fortunate to have Tammy working for the organization. Not only is she highly skilled and organized to handle administrative matters, but she and her family are devoted students and admirers of Bruce and his art. To reach Tammy about any JFJKD questions, call her at (209) 298-5553.

• **Membership** – The membership roster of Jun Fan Jeet Kune Do currently stands at about 1000 members. The makeup of our membership ranges around the globe, with members from 25 countries. The number changes daily as new applications and renewals are received. With education being the main goal of JFJKD, this first-class, quality newsletter forms the prime benefit of membership. We hope our members enjoy exclusive access to Bruce's writings and thoughts, first-hand recollections of those who knew him and current information about the world of Bruce Lee and Jun Fan Jeet Kune Do.

• **Instructor Listings** – The most prevalent question received by the Jun Fan Jeet Kune Do is "where can I find an instructor to learn Bruce's art?" In this issue of "Knowing Is Not Enough," we are happy to begin fulfillment of our goal by providing members with an initial list of qualified instructors. This is not a complete list, as some actively-teaching Nucleus members have not, because of time constraints, been able to complete the process of certifying students under them. Keep your eye on the revised and updated Instructor Listings in each issue of the newsletter. We realize this is a small list, but education in the Bruce Lee's art is a time-consuming dedication and "certification to teach" is not bestowed lightly. Our Nucleus instructors are very careful and circumspect in their designation of instructorship. *QUALITY* is always the byword.

• **Bruce Lee Educational Foundation** – A monumental decision regarding the structure and focus of this organization was reached at the last meeting of your Board of Directors (The Nucleus). Our main goal has always been "to educate interested persons about the life, art and philosophy of Bruce Lee." However, it has evolved that the main interest of those "interested persons" has been in the area of the physical martial art that Bruce taught and practiced in his lifetime. Therefore, in order to bring greater focus to the educational priorities that form our true mission, it was decided to establish an umbrella or parent organization called the Bruce Lee Educational Foundation. There will be several branches under its auspices, one of which is Jun Fan Jeet Kune Do, which concerns itself mainly with the physical martial art. The other branches would be 1) the Philosophy/Education branch, to be based on the Krishnamurti Foundation template and involved in Bruce's research into the sciences, philosophy, physiology, psychology, filmmaking, motivational studies and teaching methods, and 2) the Historical branch involving the compilation of oral and written history of Bruce and his art, and the creating of a permanent archive to preserve his writings, photos, video and audio tapes, films and memorabilia.



Some of the people who attended the 1998 Annual Seminar.

• **1999 Seminar** – Look for news about the 1999 Annual Seminar to be held on April 23rd, 24th and 25th, 1999, in Seattle, WA, at the Doubletree Guest Suites. This will be on Bruce's years in Seattle from 1959-1964 (with numerous visits in later years). This is a much unheralded and unpublicized period in Bruce's life, but it formed an essential and foundational part of his martial arts development. So be sure to check the next Newsletter for more information on this exciting event. Hope to see you there!

• **Budget of JFJKD** – "What does JFJKD do with the money it collects?" – a frequently asked question. The operating funds for JFJKD activities come from two main sources - membership and the annual seminar. The price of membership barely manages to cover the costs of the membership packet materials, subscription to the newsletter and mailing. As you can see, the newsletter is a quality publication and not an inexpensive one. This is our primary way of fulfilling our goal of *education about Bruce Lee and his art* and our main avenue of communication with members. There are also substantial costs associated with putting on the annual seminar. The funds that are left over from these two sources, plus some donations of money and materials from JFJKD benefactors, are applied to defray expenses of other activities of the organization, for example, 1) the video and audio recording of students and friends of Bruce for the archival records, 2) correspondence expense in answering the many inquiries that come into our office, 3) legal and accounting expenses to register trademarks, apply for non-profit status and satisfy the taxing authorities, 4) the salary of our full-time Administrative Assistant, and 5) numerous other administrative expenses, copying, postage, office supplies, etc. A full accounting will be made available at the next Annual Meeting (in conjunction with the 1999 Seminar). If you knew Bruce Lee personally or know someone who did, please submit your name or their name for archival resources.

• **Hong Kong Chapter** – A Hong Kong Chapter of Jun Fan Jeet Kune Do had been established under the guidance of Lewis Luk, a student of Jun Fan Jeet Kune Do under Taky Kimura, Ted Wong and Dan Lee, an accomplished practitioner of the Wing Chun style of Gung Fu, and a Hong Kong lawyer and businessman. Because of Bruce's foundational roots in Wing Chun, Lewis has a strong interest in learning about, preserving and perpetuating Bruce's personal martial arts evolution. It seems entirely fitting and proper that martial artists in Bruce's home country should be involved in the spreading of knowledge about his art. We are honored to have the participation of Lewis Luk and the Hong Kong members in Jun Fan Jeet Kune Do. Lewis is also assisting in preserving and perpetuating Jun Fan Jeet Kune Do throughout China where numerous practitioners have made claims to be teachers of Jeet Kune Do, but do not have proper training. In November of this year, the **China Wushu Association** (the official martial arts organization in China) will confer an Outstanding Achievement Award to Bruce Lee. This is the first time an award has been given to an Overseas Chinese and is regarded by the Chinese Martial Arts community as the highest honor.

KNOWING IS NOT ENOUGH

The Official Newsletter of Jun Fan Jeet Kune Do

Fall 1998 • Vol. 2, No. 3

ISSN: 1033-1325

Managing Editor: John Little

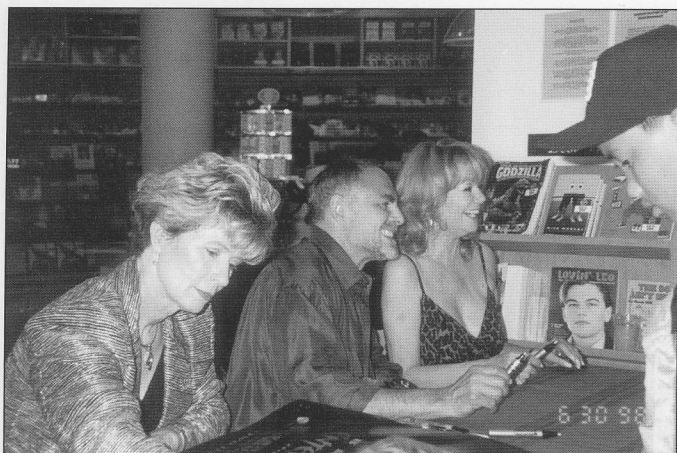
Advisory Board: The Jun Fan Jeet Kune Do Nucleus

Contributing Editors (this issue): Linda Lee Cadwell, Richard Bustillo, Daniel Lee.

Cover Design: John Little

Subscription Price: \$35 U.S., \$45 Foreign per year.

Knowing Is Not Enough: The Official Newsletter of Jun Fan Jeet Kune Do is published quarterly by Jun Fan Jeet Kune Do, P. O. Box 1390, Clovis, CA 93613-1390. All material contained herein (unless otherwise indicated) is sole property of Jun Fan Jeet Kune Do. Copyright (c) 1998. All Rights Reserved.

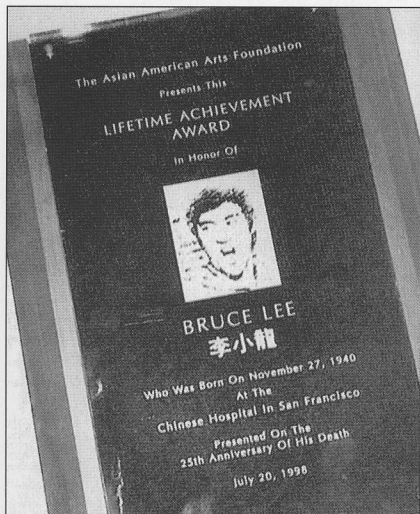


Pictured: Linda Cadwell, John Saxon and Ahna Capri signing autographs at the DVD release.

• **Enter The Dragon** – Marking the 25th anniversary of Bruce's last film, "Enter The Dragon," Warner Bros. has released a video collector's edition of the revised original version of the film. In addition, at ceremonies at the Virgin Megastore in San Francisco, the DVD version of the film was released to an enthusiastic group of fans and media. On hand to celebrate the event were stars from the film, John Saxon, Ahna Capri and Bob Wall. Nucleus members George Lee, Allen Joe, Tommy Gong, John Little and Linda Cadwell were present to receive a donation to Jun Fan Jeet Kune Do from Warner Bros.

• **Bruce Lee: In His Own Words** – The award-winning documentary (Toronto Film Festival, 1st prize) created, directed and scored by Nucleus member John Little, has qualified for consideration by the Academy of Motion Pictures for nomination for an Academy Award in the Documentary category. Nominations will be announced in the near future. The documentary has also been entered in the prestigious Tokyo Film Festival in coordination with Japan's 25th anniversary salute to Enter The Dragon.

• **San Francisco Honors Bruce** – Jeff Adachi, President of the Asian American Arts Foundation, presented a Lifetime Achievement Award to Bruce in tribute to his body of work. A plaque was placed in the Chinese Hospital on Jackson Street in Chinatown to commemorate Bruce's place of birth. On hand to receive the award were Bruce's sister, Phoebe, and Nucleus members, Allen Joe, George Lee and Tommy Gong.



Award from the Asian American Arts Foundation.

• **Puerto Rico Honors Bruce** – On August 7th, 1998, the governor of Puerto Rico, the Honorable Pedro Rossello, made a posthumous recognition of the contributions made to people of all walks of life by Bruce Lee. This award has only been bestowed on two others, Princess Diana and Mother Theresa. A special award was presented to Ted Wong for his diligent efforts in preserving the art of his sifu. Jun Fan Jeet Kune Do member Albert Grajales, a citizen of Puerto Rico, is a student of Ted Wong.

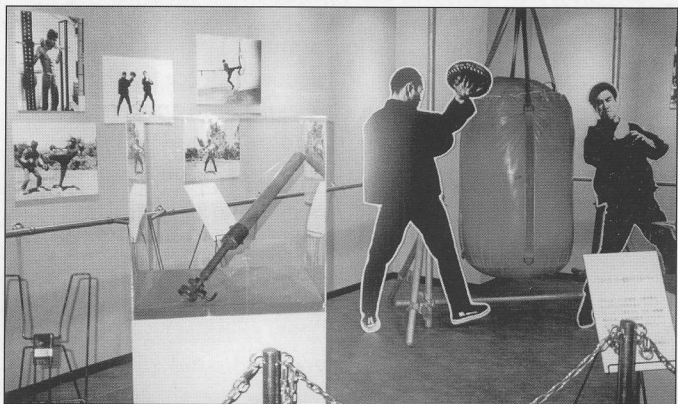


Ted Wong at the award ceremony in Puerto Rico. Albert Grajales, fifth from left.

• **Tokyo Memorial Exhibition** – In August of 1998, an exhibition, entitled "In Memory of the Dragon," opened for a six week run in Tokyo. Opening ceremonies were attended by Linda and Shannon who reported that photos of Bruce, his writings, training equipment and memorabilia were beautifully displayed and provided an educational and appealing presentation of the various aspects of Bruce's life. Equity Entertainment and Universal Studios sponsored the exhibit. Most of the items of memorabilia were provided by Yori Nakamura, a full instructor of Jeet Kune Do under Dan Inosanto. Yori and his wife Hiromi Yanagisawa were primarily responsible for the creative and attractive presentation of Bruce's life. It is hoped that it will become a traveling exhibition and be available to friends and fans of Bruce all over the world.

• **Questions? Comments!** We love to hear from you. Our new address and phone number are:

Jun Fan Jeet Kune Do
P.O. Box 1390 • Clovis, CA 93613-1390
(209) 298-5553



The "training" display from the Bruce Lee Exhibition in Tokyo.

THE WISDOM OF BRUCE LEE

Training in the Modern World

*By Richard Bustillo
Compiled by John Little*

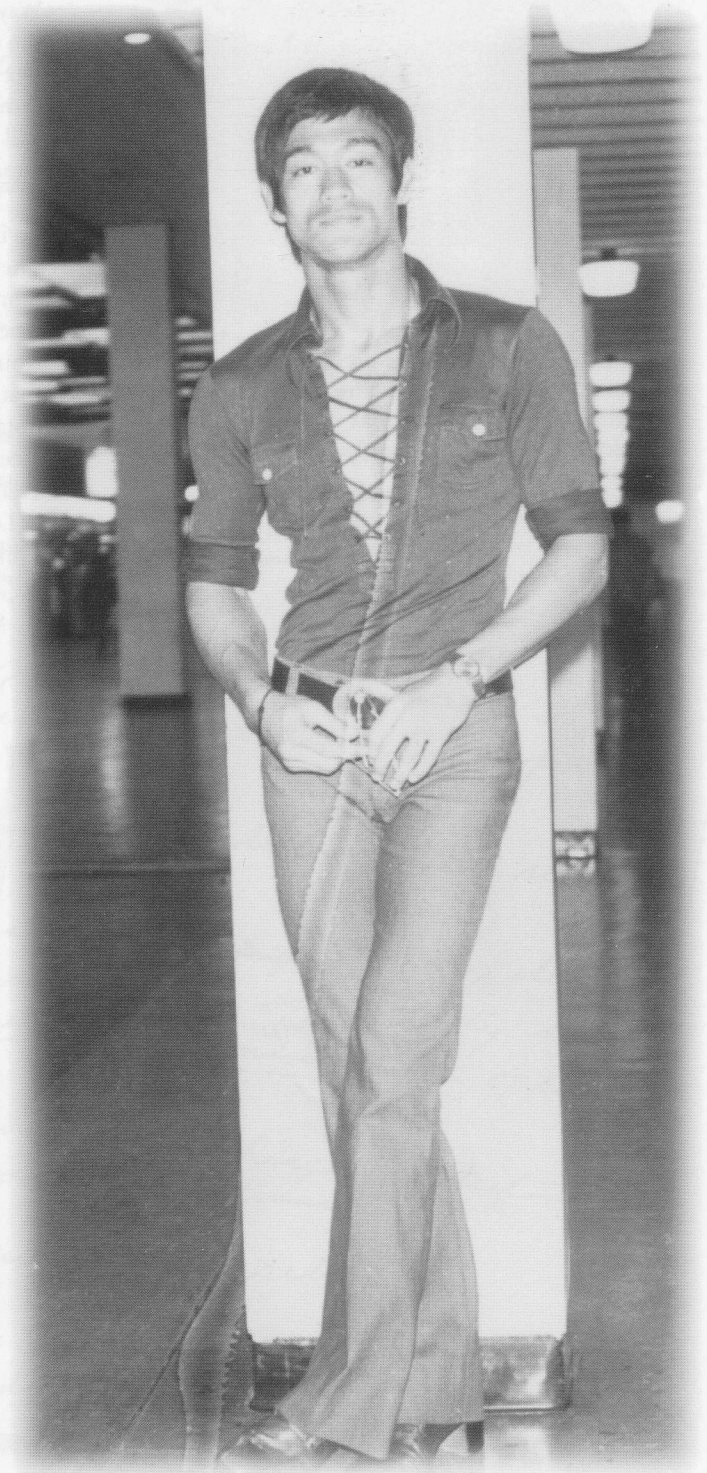
When Bruce first held his open house for the Chinatown school there were only a handful of people, maybe 24 or 25, who were invited to show up. He said, *"This is going to be the class; this is what we're going to do."* He gave us an overview and orientation of his class. And when we showed up for the first day of class, there were only 12 of us that he selected. I was fortunate; I was one of the 12.

I was like most karate students of the day, pretty steeped in the traditions and cultural beliefs that went with the art, and so I naturally showed up in what I assumed was the martial art attire that would be the right mix between comfort and tradition: barefeet, karate pants and a sweat shirt. He came up to me and said, *"Mr. Bustillo, this is the 1960s, right?"* I went, *"Yeah, it's the sixties."* I wasn't really sure what he was getting at. He said, *"In the sixties, we wear shoes, right?"* I said, *"Yeah."* He said, *"And most times if we get in trouble we will have shoes on, right?"* I said, *"Yes."* Bruce then stepped back and fixed me with his eyes. *"Then why don't you wear shoes?"* he asked, before adding, *"We don't train 400-year-old stuff here. This is the 1960's, we train with what you're likely to encounter now."*

With that he turned to the class and said, *"Sometimes we're going to wear jeans in here; sometimes we're going to wear boots and sometimes we're going to wear other street clothes and sometimes we're going to wear our suits so that you'll get to know what your limitations are in all of those."* Needless to say, in the very next class I made sure I was wearing my shoes. And it made sense; if you train with comfort in mind, should you get into trouble when you have your jeans on, there could be some restrictions that you're not aware of – and you could end up losing the fight because of it. ☯



This photo, taken in Seattle in the early 1960s, reveals that Bruce Lee was a believer in having his students dress for their training sessions with him as they would normally in their day-to-day life – several years before the Chinatown school came into existence.



Bruce Lee believed that one should base one's training in combat on reality – and that included what you wore when you were training.

EXCLUSIVE!

Bruce Lee's "Commentaries on the Martial Way" – Part II



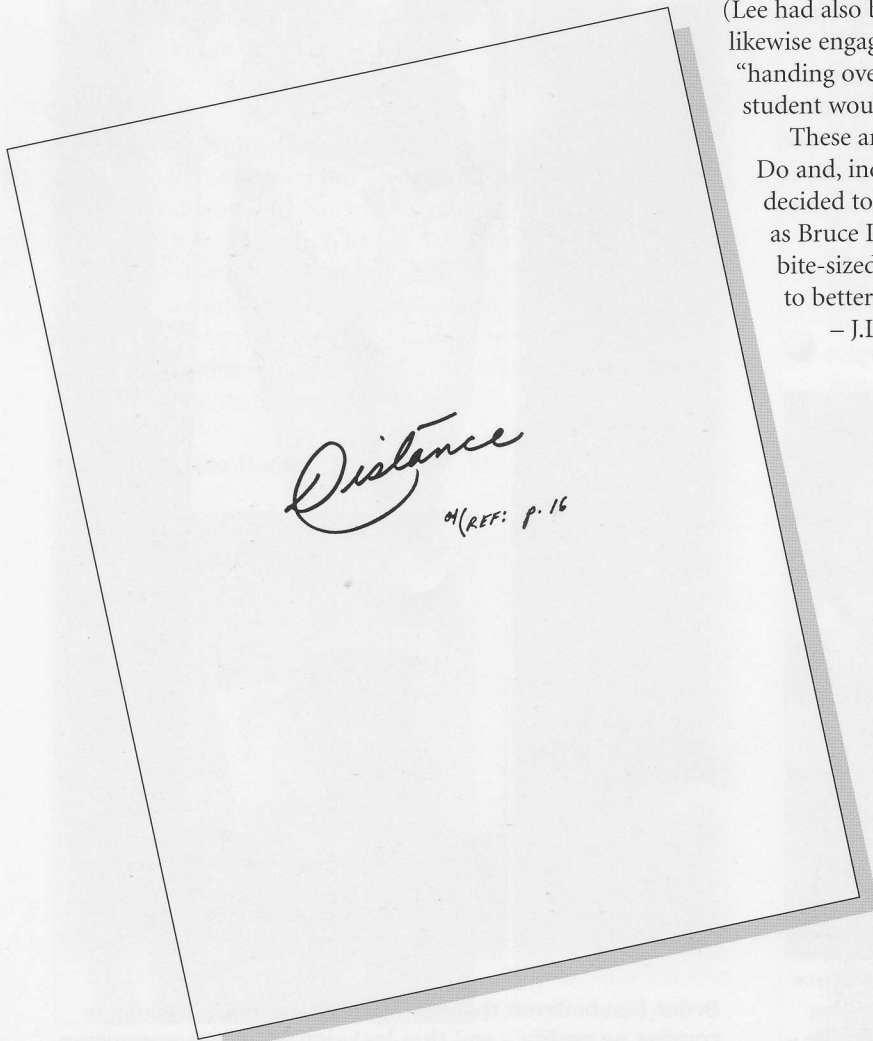
Bruce Lee shared his views on combat openly with all of his students. Here he discourses on the ultimate reality of combat during a visit to his Chinatown school in Los Angeles, circa 1967.

In our last issue of *Knowing Is Not Enough*, we ran our first installment from Bruce Lee's seven-volumes of handwritten notations on the art of Jeet Kune Do. Lee had entitled these writings "Commentaries on the Martial Way." All of these writings have been published subsequent to his passing in the volumes *The Tao of Jeet Kune Do* (Ohara Publications) and *Jeet Kune Do: Bruce Lee's Commentaries on the Martial Way* (Charles E. Tuttle Publishing). However, as a benefit to members of Jun Fan Jeet Kune Do, we will be reprinting all of the writings in Bruce's seven volumes, in his own handwriting in the order and manner in which he himself intended.

It must be pointed out, that these writings were highly private; Lee had no intention of their being published in the form in which they appeared. They instead served as his data base reflecting his thoughts and, indeed, "commentaries on the martial way." As this was an era when photocopy machines were neither common nor affordable to private citizens, Lee would research certain combative "essences" and then jot down the "truths" that his research had revealed. It was his intention to then go through these notations and further refine them. However, as his film career began to ascend, he found himself with less time to devote to the project and eventually decided to postpone – if not abandon entirely – the enterprise (Lee had also become convinced that each student must be willing to likewise engage in such research for themselves and that his simply "handing over" the truth he had discovered was not a guarantee that the student would comprehend it as such).

These are truly historical pages in the history of Jun Fan Jeet Kune Do and, indeed, in the world of martial arts. This is why we have decided to present them through the pages of our newsletter exactly as Bruce Lee first drafted them. Perhaps by their being presented in bite-sized segments of four-to-seven pages per issue, you will be able to better study and absorb the truth of them for yourselves.

– J.L.



No aspect of martial art escaped Bruce Lee's attention, and the topic of "distance" he considered to be absolutely crucial to a martial artist's arsenal.

Distance

- (#) The maintenance of the proper fighting distance has a decisive effect on the outcome of the fight - acquire the habit!!
- (#) There must be close synchronization between closing and opening distance and the various actions of the hand and feet.
- (#) When the correct distance is attained, the attack should be carried through with an instantaneous burst of energy and speed.
- (#) An attack should be aimed at the distance where the opponent will be when he realizes he will be attacked and not at the distance prior to the attack: - the slightest error can render the attack harmless.
- (#) Your distance depends on how much target needs to be protected.
- (#) Instinctive distance pacing is utmost important.
- (#) be aware of your own (1) footwork length and (2) rapidity, and you can meet any tactics.
- (#) The art of ^{successful} kicking and hitting is the art of correct distance judging - strive to ~~engineer~~ ^{bridge} ~~and~~ for even a split second to attack.
- (#) distance is a continually shifting relationship, depending on the speed, agility, and control of both fighters.
- (#) To fight for any length of time within distance is safe only if you overwhelmingly outclass your opponent in speed and agility.
- (#) Any attack started from a close enough distance will reach, no matter how fast the opponent can parry.
- (#) The skilled fighter always keeps himself just out of distance of the opponent's attack and waits for his opportunity to close the distance himself or to steal a march on the opponent move to close in.
- (#) attack on the opponent's advance or change of distance forward. you may retreat to draw an advance.
- (#) back opponent to wall to cut off his retreat.
- (#) Use your own footwork and the opponent's for your advantage. Note his pattern, if any, of advancing and retreating. Vary the length and/or speed of your own step.
- (#) Concentrate on the opponent and the control of your tools. They leg will take care of the distance.

- (#) variations of measure will make it more difficult for the opponent to time his attacks or preparation.
 - (#) Correct distance (not out of distance) in parry brings about successful riposte.
 - (#) opponent difficult to reach may be reached by ~~two~~ series of progressive steps — the first one must be smooth and economical
 - (#) When taking the guard, it is preferable to fall back a little too far than to come too close to your opponent.
 - (#) ~~assume~~ the majority of fencers, when they are preparing an attack or trying to avoid one, advance and retreat very much as boxers do who are sparring for an opening. This procedure is not advisable because the advance and retreat during the assault must be made rapidly, by bounds and at irregular intervals in such a fashion that the adversary may not notice the action until it is too late. The attack should then be launched as suddenly as possible accommodating itself to the automatic movements of the opponent
- } non-expecting the opp.
- (#) Marcelli, past master of fencing, said, "The question whether it is necessary to know in advance the tempo or the distance is a matter ~~rather~~ for the philosopher rather than the swordsman to decide. Just the same it is certain that the combatant has to observe simultaneously both the tempo and the distance. And he has to comply with both SIMULTANEOUSLY with the action, if he wishes to reach his object.

#. There must be close synchronization between closing and opening distances and the various actions of the hand and leg.

Once ^{correct} distance is obtained, attack with an instantaneous burst of energy and speed.

- # An attack should be aimed at the distance where the opponent will be where he realizes he will be attacked and not at the distance prior to the attack.
- # A fighter who is in a constant state of physical fitness, ~~as he~~ is more apt to get off the mark in a fraction of a second and, therefore, to seize an opportunity without warning.
- # The "fighting measure" is the distance which a fighter keeps in relationship to his opponent. It is such that he cannot be hit unless his opponent lunges fully at him.
- # If fighters are constantly on the move when fighting, it is because they are trying to make their opponent misjudge his distance, while being quite ~~and~~ well aware of their own.
- # Thus a fighter is constantly gaining and breaking ground in his effort to obtain the distance which suits him best.
 ~~~~ develop the reflex of always maintain a correct measure
- # THE MAINTAINING OF THE PROPER FIGHTING DISTANCE HAS A DECISIVE EFFECT ON THE OUTCOME OF FIGHTING

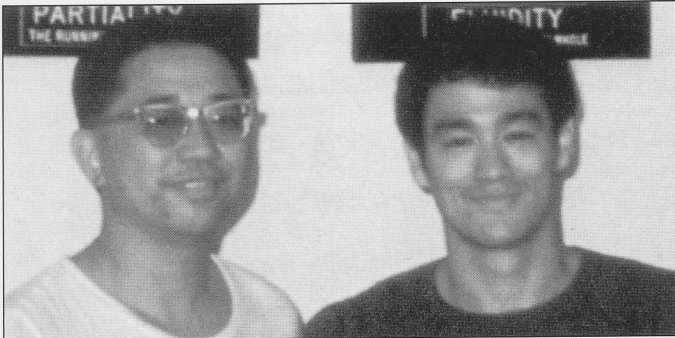
7



# THE “KNOWING IS NOT ENOUGH” INTERVIEW

## This Month: Bruce Lee: The Daniel Lee Interview – Part II

(transcription & notes on text by John Little)



**Daniel Lee (left) and Bruce Lee (right) were not only student and sifu, but also close friends.**

In the last edition of Knowing Is Not Enough, we presented the first installment of the world premiere of Jun Fan Jeet Kune Do Nucleus member, Daniel Lee's wonderful interview with his sifu, Bruce Lee. The interview, recorded in 1972, reveals the warm, personal side of Bruce Lee in which he speaks openly about his beliefs regarding martial art, his philosophy of life, how he dealt with being challenged, and what he thought of arts such as Thai kickboxing. This month, we pick up from where we left off with part two of this historic interview. All members of Jun Fan Jeet Kune Do join with us in thanking Daniel Lee for sharing so openly with us of this very personal and educational recording. – JL

*DANIEL LEE: I know you're busy. I just wanted to be sure that I at least had a chance to say "hello" to you.*

*BRUCE LEE: Thank you. I'm glad to hear your voice again. I'm selling my house, you know.*

*I heard. Danny<sup>1</sup> told me about it. Anything – if you want me to clean or anything – let me know.*

*Thank you. Well, this time I'm getting the "Bekin Man."<sup>2</sup>*

*The "Bekin Man"?*

*Yeah, (laughing) the hell with all this! Too goddamn much trouble. I'll just let them do it. Right now I'm just sorting out what I need. In fact, I'm just going to bring some of my books, some of my clothes, and that's about it.*

*Are you going to store some things, and then when you come back you'll get another...*

*If I come back, depending on [how] the film situation is here; if it is good, then I'm going to buy another house.*

*I think whatever you do over there [in Hong Kong] will have tremendous impact on your work over here [in America] because ...*

*Well, depending. Depending how the quality of it<sup>3</sup> is going to be. I mean I'm not talking about myself alone, you see. I mean directing, budget-wise, cinematographer-wise – a lot of things. I mean the lighting, everything.*

*Do you think that Hong Kong [the movie industry] is up to [US] standards?*

*Not really – but it could be. I mean...*

*Given the manpower and the facilities?*

*That's right. I mean, it's the "Hollywood" of China.*

*Right! You can make more films sometimes in a year, than [you could in] the Hollywood area.*

*I mean that's about it, you know.*



**The Big Boss (released in North America as Fists of Fury) was Bruce Lee's first film for Golden Harvest Studios in Hong Kong.**

*Actually in "The Big Boss"<sup>4</sup> you speak Cantonese, right?*

*Yep.*

*Then what do they do?*

*They just dub it. All the Mandarin pictures are dubbed. All of them.*

*Is [The Big Boss] going to come out over here sometime? [Do you know] when?*

*Yeah, well it will be but I don't know when because, like I told you, because of its tremendous success they're really holding it back trying to get the best deal they can. They're trying to distribute it. Rank,<sup>5</sup> you know, in England, is trying to distribute it all over England. I don't know how the deal came about. I opened a film company recently, called Concord,*





**At the end [of the film] I died under the gun fire. But it's a very worthwhile death because it means Sim Mo Goon and the Chinese and all that. I walk out and I say 'Screw you, man – here I come!' Boom!"**  
**– Bruce Lee**

and my partner is coming over next week, so I should find out more about it [then].

*Good. We're eagerly waiting for this film to be here.*

Okay, man. I think you will like it, [it's called] "Tong San Tai." "Sim Mo."<sup>6</sup>

*"Sim Mo" – you're still in the middle of that, right?*

No, no, no. I'm finished [shooting that movie] already. I died afterward.

*Oh that's historical figures, you have to...*

No, no, no. You see [in the movie] I am Fok Yuen Gap's<sup>7</sup> student. I'm not Fok Yuen Gap himself. That is more interesting because Fok Yuen Gap is, you know, sort of limited because you've got to follow how his history goes, you see. So I'm actually portraying his student.

*Oh, you're portraying his student!*

Yeah, and it's very interesting because I fought with a Japanese and a Russian and all that – just like Fok Yuen Gap – and the fight scenes are really tremendous. I mean, I like them, myself, so you can imagine if I enjoy them, the regular people should really dig it.

*Do they fight in their own style? The Russian, for instance, like a Russian wrestler?*

No, no, no. The Russian fights like karate, boxing, wrestling – everything, all together. And I bite him and everything (both laugh). Man, all hell breaks loose. At the end, you know, Jo Gai,<sup>8</sup> you know, at the rented area. Remember? When "Dogs and Chinese are not allowed in the park", and all that. Remember, in Shanghai?

*Yeah, I know the history.*

Well, exactly. We're doing that. And at the end I died under the gun fire. But it's a very worthwhile death because it means, you know, Sim Mo Goon<sup>9</sup> and the Chinese, and all that. I walk out and I say "Screw you, man! Here I come!" Boom! And I leap out, and leap up in the air, and [then] they stop the frame and then "ba-ba-ba-ba-ba-bang!" – like [the ending of the movie] Butch Cassidy and the Sundance Kid – except they stop the frame so that I'm in the middle of the air, you know?

*Uh-huh. It's a very "honorable end."*

Yep – according to the Chinese fashion, of course! (laughs) And the audience will eat it up!

*I know that.*

Boy, you should see the film goes in Hong Kong! They are very, very – they're too much! I mean, (laughs) when they don't like [a film] they just say "Dooo La Pho Me Noo Ah!"<sup>10</sup> –



**"The fight scenes [in The Chinese Connection] are really tremendous. I mean, I like them myself, so you can imagine if I enjoy them, the regular people should really dig it."**

**– Bruce Lee.**



like that. And when they like it, they clap their hands, you know. And that's what it is.

*Well I think you're going to have four more films coming up in that same idea and more higher...*

It is. In fact the third film <sup>11</sup> I'm going to Europe to film it. It's about a Chinese who doesn't know how to speak English, [and] lands

somewhere in a Western country. He carries his ancient weapon <sup>12</sup> and darts and all that. And then the fourth one is going to be very, very much like *The Silent Flute*, only it's not, you know. Where it shows how a man started off...well, you'll see it in the future. I mean it's very *meaningful* and *entertaining* as well.

*I heard [that] there's a film, a picture made over here, something about Chinese Gung Fu and all that, [it was made] while you were in Hong Kong.*

Yeah, it's a television deal.

*It's called "Kung Fu," or something like that.*

Yeah, it's called Kung Fu, and I was supposed to do it – but the network decided against it. And Warner Bros. wants me to be in another television series. But I'm glad they decided against it, you know? Because (laughs), if not, I would have been tied up this year.

*That's right. They're just shooting that here.*

Yep.

*Well when you come back [you can] do another good series.*

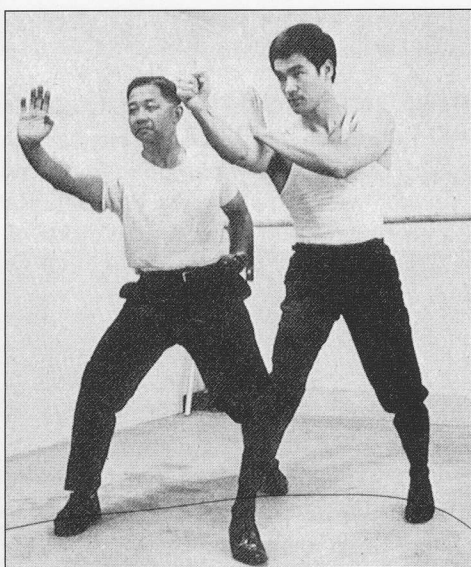
Naw, television is really... I mean...

*It's a one-shot job, isn't it?*

Yeah, you look at all [of] the television series – I mean all of them are gimmicks; shallowly treated.

*Very much so.*

I mean, you look at [television series such as] *Mannix* and *Ironside*; it's all "fast money," you know what I mean? Unlike a



**Daniel Lee (left) was on hand in 1967 to assist Bruce Lee (right) in demonstrating the difference in economy of motion and efficiency between a classical martial art strike and the Lead Hand Strike of Jeet Kune Do.**

film where you can put a few months in it and work on it. But not television. Man, you've got to finish [an episode] in one week. And how can you keep up the *quality* every week? And people get tired of it. I mean, it's not my bag, you know what I mean Dan? I mean, my *personality*, you know?

*You want to really actually get deeper into the quality of [what it is you're doing].*

That's right, man. That's right. *Money comes second.* That's why I've disbanded all the schools of Jeet Kune Do; because it is very easy for a member to come in and take the agenda as "the truth" and the schedule as "the Way," you know what I mean?

*Well, I think you have to pick a few of the true die-hard followers who don't go out and say "This is JKD!" You know?*

Yeah, that's why I tell Dan <sup>13</sup> to be careful in selecting more students. And so you should help him in that area...

*Very true. So you can rest [assured] on me.*

Great.

*I've been working with Dan a lot anyway, we're real close together.*

Great. Well, Dan, what do you do? Dan, I told him last time, is becoming very stylized; he does all the preparations *before* kicking and it seems like his consciousness is really dominating. Something is bugging him, you know what I mean?

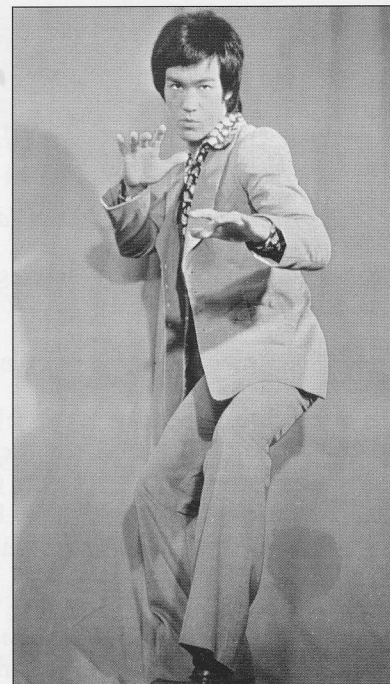
*Yeah. Well, I think that too much of the heavy bag kicking has effected him, in that he's got too much body twisting instead of just going right in – "zoom!"*

Yeah; [you] get the power in the momentum, rather than in the preparation prior to that. Because you can kick a heavy bag that way but you cannot kick an opponent that way.

*Yeah, well his instep yesterday I think he was checking because his toe was touching first instead of flat.*

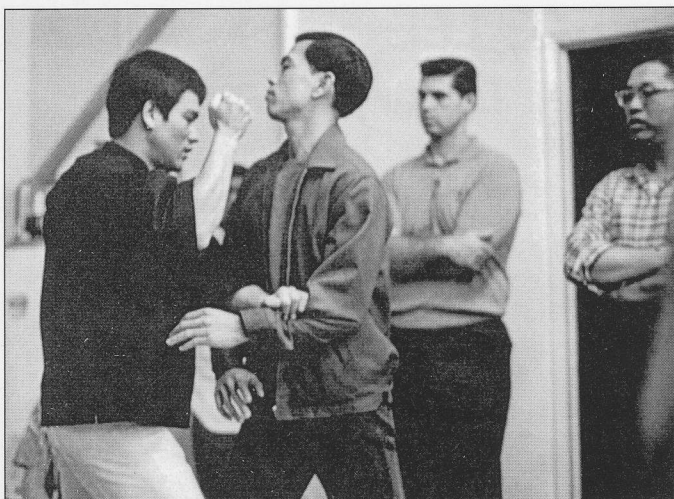
Yep, I told him that.

*So he's working on it real hard and we sort of had a taste of it and we're trying not to get too much heavy bag work, rather [we're going to focus on getting] the suddenness of the movement.*



**Bruce Lee remains Daniel Lee's strongest influence in his martial development – even a quarter of a century after Bruce passed away.**





**Daniel Lee (far right) looks on during a workout Bruce Lee (left) conducted at the Chinatown school in 1967. Tony Humm is the fellow on the receiving end of Bruce's trapping demonstration.**

Yeah.

*Well if you have any [time] before you leave [for] any training sessions or something...*

*"Training sessions!"* (laughs) *I'll be so god-damned busy!*  
(both laugh) *Well, anyway...*

*I want to see you personally, too. Sometime.*

Okay, man. Okay, so let's see now, I ...

*I want to see you. It will be another year or so before you come back.*

Yeah. Well, anyway I have your phone number. So, if anything should happen I'll give you a call.

Okay.

Okay?

*Come over, [even if] just [for] a few minutes [would be] satisfying.*

Okay, Dan. Great.

*Good talking to you, Bruce.*

Take it easy, man.

*Take care now.*

Take care. Thanks for calling, Dan.

*You're welcome.*

Thank you.

*Bye-bye.*

*This marked the last time that Daniel Lee ever spoke with his sifu, Bruce Lee.*

#### Notes on Text

- 1.) Dan Inosanto
- 2.) The Bekin Man was a professional moving company in Los Angeles, California.
- 3.) Depending on how high the overall quality of the films Bruce was being paid to appear in was, then it would determine if he could make films full-time and, thus, be able to afford to commute between Hong Kong and America.
- 4.) The Big Boss was Bruce Lee's first film for Golden Harvest Studios in Hong Kong.
- 5.) The J. Arthur Rank Film Company of Great Britain.
- 6.) English translation: "Chinese Big Brother" also: "The Ching Wu School/Fist of Fury."
- 7.) The Mandarin version of this name (and the one that was mentioned in the English translation of Fist of Fury, released in North America as The Chinese Connection was "Ho Yuan Chiau." Ho Yuan Chiau was a famous Chinese martial artist known as "the Yellow-Faced Tiger." He was also a martial art teacher of considerable renown, having founded the Ching Wu School of Self-Defense in Shanghai – the school is still in existence today.
- 8.) English translation: "Jo Gai" = "Borrowed/Rented area" and "The Eight Country Federation For Armed Forces."
- 9.) English translation: "The Ching Wu School."
- 10.) English translation: "Ahhh! It can't be like that!"
- 11.) This film would turn out to be The Way of the Dragon, later released in North America as Return of the Dragon.
- 12.) The ancient weapon Bruce is referring to here is the nunchaku, or two-sectional club that he employed during his dojo and Mr. Suzuki fights in The Chinese Connection.
- 13.) Dan Inosanto, who served as Bruce Lee's assistant instructor at Bruce's LA Chinatown school.



**According to Daniel Lee, it was always good to speak with Bruce Lee – "even just a few minutes was immensely satisfying."**



# PROPERTY OF BRUCE LEE

## Books from the Bruce Lee Library

*By John Little*



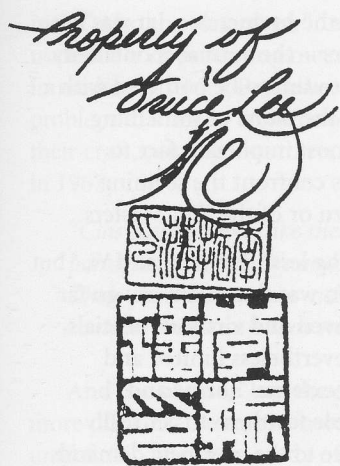
Reading philosophy – both Eastern and Western – was a favorite pastime of Bruce Lee's.

## This Month: The Way of Chuang Tzu

*Author: Chuang Tzu (Interpreted by Thomas Merton)*

Publisher: New Directions Publishing Corporation, 333 Sixth Avenue, New York 10014, (c) 1965 by the Abbey of Gethsemani





**The inside cover of Bruce Lee's copy of *The Way of Chuang Tzu*, which he has signed and stamped with his chop.**

Both Plato and Aristotle were of the opinion that wonder is the root of all philosophy. And if this is true, then Bruce Lee must have become a philosopher at a very early age, indeed. Possessed of an active mind and being naturally curious, the intellectual soil of Bruce Lee's mind was rich and ready to take in the seeds of Regina Scientiarum ("the Queen of the sciences" – the medieval title for philosophy) and, once combined, the marriage brought forth a flowering

of intellectual achievement, as, over the span of 16 years Bruce Lee created a new martial art, a new genre of film, a new standard of physical fitness, a new method of choreography, a new synthesis of Eastern and Western thought, and a new philosophy.

However, it was during the early blossoming of his philosophic passion that Bruce began what would become a life-long love-affair with the natural philosophy of Taoism. By studying the "Way" and its nature, Bruce felt his mind quieted, his troubles dissipated and his soul soothed – and it is easy to see why. The Taoist philosophy is soothing; it does not dictate, for example, how you should live your life or what you "have" to do in order to become a member – it lays down no conceptual infrastructure to pass judgment on your every thought or action in order to determine if it is "good" or "bad." Taoism simply looks at life as it is and accepts it as such. But looking at life "as it is," means looking at it through eyes that are unobstructed by conditioning, whether traditional, social, political or personal, so that the truth of the vision arrives in an uncontaminated condition for processing by the brain.

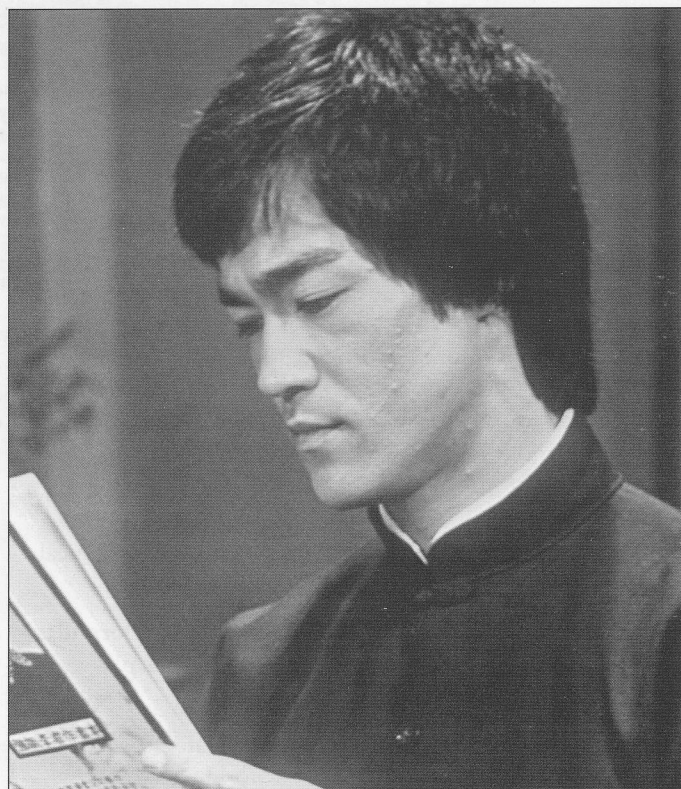
The two "founding fathers," if you would care to call them that, of Taoist philosophy are Lao-tzu, who is the legendary "author" of the book *The Tao Te Ching* (The Way and its Power), and Chuang Tzu, who is alleged to have written the book that bears his name and is generally considered by most scholars to be, in many respects, the greatest and most spiritual of all the great Chinese philosophers. He is also the most human, and the only philosopher – East or West – who makes humor a staple of his teachings. Chuang Tzu abounds in wit, paradox, satire and shattering insight into the true ground of being, much like Bruce Lee himself. What is said about Chuang Tzu in the dust jacket for Bruce Lee's copy of *The Way of Chuang Tzu* has also been said with equal legitimacy about Bruce Lee as well, that: "It is possible to read such men without understanding them; but once they are understood they cannot be resisted."

By way of history, Chuang Tzu wrote in the fourth and third centuries BC, and is considered the chief authentic historical spokesman. Lao Tzu, by contrast, is considered by

most scholars to be a legendary figure and has come to be known to us largely through Chuang Tzu's writings. D.T. Suzuki, the famous exponent of Zen Buddhism, called Chuang Tzu "without exception, the greatest of all Asian philosophers and the ancestor of Zen." Indeed, it was because of Chuang Tzu and the other Taoist sages that Indian Buddhism was transformed, in China, into the completely original and unique vehicle which we call by its Japanese name of Zen (known in Chinese as "Ch'an").

It is worth commenting briefly about the translator of this particular volume, Father Thomas Merton. Merton had been a Christian monk for some 25 years when he decided to write this book, which may sound blasphemous or shocking to our hard-line fundamentalist Christian friends in Jun Fan Jeet Kune Do. However, Merton offers no apologies:

St. Augustine once made a rather strong statement (which he later qualified), saying "That which is called the Christian religion existed among the ancients and never did not exist from the beginning of the human race until Christ came in the flesh" (*De Vera Religione*, 10). It would certainly be an exaggeration to call Chuang Tzu a "Christian" and it is not my intention to waste time in speculation as to what possible rudiments of theology might be discovered in his mysterious statements about Tao. This book is not intended to prove anything or to convince anyone of anything that he does not want to hear about in the first place. In other words, it is not a new apologetic subtlety (or indeed a work of Jesuitical sleight of hand) in which Christian rabbits will suddenly appear by magic out of a Taoist hat. I simply like



**Reading the philosophy of the Tao through the writings of Chuang Tzu and Lao Tzu held particular significance to Bruce Lee and often served to pacify his mind during difficult times.**



Chuang Tzu because he is what he is and I feel no need to justify this liking to myself or to anyone else. He is far too great to need any apologies from me. If St. Augustine could read Plotinus, if St. Thomas Aquinas could read Aristotle and Averroes (both of them certainly a long way further from Christianity than Chuang Tzu ever was!), and if Teilhard de Chardin could make copious use of Marx and Engels in his synthesis, I think I may be pardoned for consorting with a Chinese recluse who shares the climate and peace of my own kind of solitude, and who is in my own kind of person.

Bravo! And with such an open mind, is it any wonder that another favorite author of Bruce Lee's, the late Alan Watts, would say of Merton that he was "in a select circle of the Church's most gifted theologians and scholars [who] ... really understood what Zen is all about, and wrote most admirably of Chuang Tzu's Taoism."

Bruce Lee, like Watts and Merton, was not one to recognize any barriers – whether in the form of martial arts styles or organized religions – to the individual's direct experience of reality and spiritual truth. If you found it through entering the "cage" of an organized institution, while problematic, it wasn't fatal – as long as you were not bound by it. The individual had to seek out truth for himself, in other words, and not simply rely on it being "handed" to you from an external source.

In this spirit, Bruce found a philosophical soul-mate of sorts with Chuang Tzu, particularly the Chuang Tzu revealed through the pages of Merton's book. Although we have no hard dates as to when it was that Bruce Lee added this hardbound book to his library, it is probable, given that first-editions of books are often hardbound and that the date of its initial publication was 1965, that this was the year that Bruce first acquired it. Let us look now at what passages from this book stimulated Bruce Lee's thinking above all others:

#### Key:

Plain writing = a sentence or passage that Bruce Lee considered significant enough to warrant his underlining it.

*Italics* = notations that Bruce Lee felt compelled to make in the margins of the book, next to a particular passage.

[square brackets] = passage either before or after a sentence underlined by Bruce Lee that is necessary for purposes of context.

#### From Merton's Introduction to *The Way of Chuang Tzu*:

[Chuang Tzu's philosophical temper] is basically simply and direct. [It seeks, as does all the greatest philosophical thought,] to go immediately to the heart of things.

[Chuang Tzu] is not concerned with words and formulas about reality, but with the direct existential grasp of reality in itself.

[It is a symptom of western man's desperate need to recover spontaneity and depth in a world which] his technological skill has made rigid, artificial...

...to recover authentic sense of experience...

If Chuang Tzu reacted against the Ju doctrine,<sup>1</sup> it was not in the name of something lower – the animal spontaneity of the individual who does not want to be bothered with a lot of tiresome duties – but in the name of something altogether higher. This is the most important fact to remember when we westerners confront the seeming antinomianism<sup>2</sup> of Chuang Tzu or of the Zen Masters.

Chuang Tzu was not demanding less than Jen<sup>3</sup> and Yi,<sup>4</sup> but more. His chief complaint of Ju was that it did not go far enough. It produced well-behaved and virtuous officials, indeed cultured men. But it nevertheless limited and imprisoned them within fixed external norms and consequently made it impossible for them to act really freely and creatively in response to the ever-new demands of unforeseen situations.

Those of us who are students of Lee's history will immediately recognize that this last paragraph must have triggered an aspect of Bruce Lee's thought processes that would – particularly presuming that Bruce acquired the book in 1965, the same year he began reading Krishnamurti and seriously questioning the entire concept of "styles" in martial arts – come into play more and more as he began to realize the importance of freedom or liberation from all methods, styles and systems – regardless of how "well-behaved, virtuous" and "cultured" the people were who advanced them may have been.

The very next paragraph that Bruce deemed worthy of underlining would prove to have particular impact on this thought processes and the future direction and growth his personal philosophy and martial art would take:

The more one seeks "the good" outside oneself as something to be acquired, the more one is faced with the necessity of discussing, studying, understanding, analyzing the nature of the good. The more, therefore, one becomes involved in abstractions and in the confusion of divergent opinions. The more "the good" is objectively analyzed, the more it is treated as something to be attained by special virtuous techniques, the less real it becomes. As it becomes less real, it recedes further into the distance of abstraction, futurity, unattainability. The more, therefore, one concentrates on the means to be used to attain it. And as the end becomes more remote and more difficult, the means become more elaborate and complex, until finally the mere study of the means becomes so demanding that all one's effort must be concentrated on this, and the end is forgotten. Hence the nobility of the Ju scholar becomes, in reality, a devotion to the systematic uselessness of practicing means which lead nowhere. This is, in fact, nothing but organized despair: "the good" that is preached and exacted by the moralist thus finally becomes an evil, and all the more so since the hopeless pursuit of it distracts one from the real good which one already possesses and which one now despises or ignores.

This marks the first ever appearance – whether in Bruce's books or in his personal writings – of the term "organized despair," a term that Bruce would readily adopt and apply to what he had previously referred to as, simply, "the classical

mess.” Also the statement, “...a devotion to the systematic uselessness of practicing means which lead nowhere,” immediately struck Bruce Lee as being exactly the same problem that many conventional teachers of martial art plied their craft, causing him to recast this sentiment in an interview in 1967:

*“Classical methods like these, which I consider a form of paralysis, only solidify and condition what was once fluid. Their practitioners are merely blindly rehearsing systematic routines and stunts that will lead to nowhere.”<sup>5</sup>*

And the phrase, “...as the end becomes more remote and more difficult, the means become more elaborate and complex, until finally the mere study of the means becomes so demanding that all one’s effort must be concentrated on this, and the end is forgotten,” would percolate for over six years within the innermost recesses of Bruce Lee’s mind until it found expression via a new application in 1971:

*“In most cases, the means these sensei offer their students are so elaborate that the students must give tremendous attention to them, until gradually they lose sight of the end.”<sup>6</sup>*

There many truths that Bruce Lee found in Chuang Tzu (and in Merton’s interpretation of him in particular) that would remain with him throughout his life. Let’s proceed to the remaining statements from Merton’s introduction that Lee considered significant and interesting enough to merit underlining:

The way of Tao is to begin with the simple good with which one is endowed by the very fact of existence.

[...the effect of life in society is to complicate and confuse our existence, making us forget who we really are] by causing us to become obsessed with what we are not.

[Chuang Tzu’s paradoxical teaching that “you never find happiness until you stop looking for it” must not, therefore, be negatively interpreted. He is not preaching a retreat from a full, active, human existence into inertia and quietism. He is, in fact, saying that happiness can be found,] but only by non-seeking and non-action. It can be found, but not as the result of a program or of a system. A program or a system has this disadvantage: it tends to situate happiness in one kind of action and to seek it only there. But the happiness freedom which Chuang Tzu saw in Tao is to be found everywhere (since Tao is everywhere), and until one can learn to act with such freedom from care that all action is “perfect joy because without joy,” one cannot really be happy in anything. As Fung Yu Lan sums it up in his *Spirit of Chinese Philosophy*<sup>7</sup>, the sage will “accompany everything and welcome everything, everything being in the course of being constructed and in the course of being destroyed. Hence he cannot but obtain joy in freedom, and his joy is unconditional.”

[In other words, it is action not carried out independently of Heaven and earth and in conflict with the dynamism of the whole, but] in perfect harmony with the whole.

It is completely free because there is in it no force and no violence. It is not “conditioned” or “limited” by our own individual needs and desires, or even by our own theories and ideas.

[...to make such severe demands upon human nature that it cannot be realized, and indeed, even if it could be realized it would in fact] cramp and distort man, [eventually ruining both him and his society.

[The key to Chuang Tzu’s thought is] the complementarity of opposites [and this can be seen only when one grasps the central “pivot” of Tao which passes squarely through both “Yes” and “No,” “I” and “Not-I.” Life is a continual development.] All beings are in a state of flux.

[The “right way” of making things is beyond self-conscious reflection, for “when the shoe fits, the foot is forgotten.” In the teaching of philosophy,] Chuang Tzu is not in favor of putting on tight shoes that make the disciple intensely conscious of the fact that he has feet – because they torment him! [For that reason Chuang is critical not only of Confucians who are] too attached to method and

### THE PIVOT

Tao is obscured when men understand only one of a pair of opposites, or concentrate only on a partial aspect of being. Then clear expression also becomes muddled by mere word-play, affirming this one aspect and denying all the rest.

Hence the wrangling of Confucians and Mohists; each denies what the other affirms, and affirms what the other denies. What use is this struggle to set up “No” against “Yes,” and “Yes” against “No”? Better to abandon this hopeless effort and seek true light!

There is nothing that cannot be seen from the standpoint of the “Not-I.” And there is nothing which cannot be seen from the standpoint of the “I.” If I begin by looking at anything from the viewpoint of the “Not-I,” then I do not really see it, since it is “not I” that sees it. If I begin from where I am and see it as I see it, then it may also become possible for me to see it as another sees it. Hence the theory of reversal (9) that opposites produce each other, depend on each other, and complement each other.

However this may be, life is followed by death; death is followed by life. The possible becomes impossible; the impossible becomes possible. Right turns into wrong and wrong into right—the flow of life alters circumstances and thus things themselves are altered in their turn. But disputants continue to affirm and to deny the same things they have always affirmed and denied, ignoring the new aspects of reality presented by the change in conditions.

The wise man therefore, instead of trying to prove this or that point by logical disputation, sees all things in the light of direct intuition. He is not imprisoned by the limita-

tions of the “I,” for the viewpoint of direct intuition is that of both “I” and “Not-I.” Hence he sees that on both sides of every argument there is both right and wrong. He also sees that in the end they are reducible to the same thing, once they are related to the pivot of Tao.

When the wise man grasps this pivot, he is in the center of the circle, and there he stands while “Yes” and “No” pursue each other around the circumference.

The pivot of Tao passes through the center where all affirmations and denials converge. He who grasps the pivot is at the still-point from which all movements and oppositions can be seen in their right relationship. Hence he sees the limitless possibilities of both “Yes” and “No.” Abandoning all thought of imposing a limit or taking sides, he rests in direct intuition. Therefore I said: “Better to abandon disputation and seek the true light!”

(ii. 3.) Seeing the root, the totality  
— partiality is the whole —  
— two halves of one whole —  
— not the dots on the one  
acted upon but the action  
itself —

Bruce Lee’s  
hand written annotations  
within the pages of his copy  
of *The Way of Chuang Tzu*.



## TWO KINGS AND NO-FORM

The South Sea King was Act-on-Your-Hunch.  
The North Sea King was Act-in-a-Flash.  
The King of the place between them was  
No-Form.

Now South Sea King  
And North Sea King  
Used to go together often  
To the land of No-Form:  
He treated them well.

So they consulted together  
They thought up a good turn,  
A pleasant surprise, for No-Form  
In token of appreciation.

"Men," they said, "have seven openings  
For seeing, hearing, eating, breathing,  
And so on. But No-Form  
Has no openings. Let's make him  
A few holes."

So after that  
They put holes in No-Form,  
One a day, for seven days.  
And when they finished the seventh opening,  
Their friend lay dead.

Lao Tan said: "To organize is to destroy."

[vii. 7.]

*scattered → organized → disorganized  
and see all in ONE and one  
in All*

66

system, [but also of Taoists who try and impart knowledge of the unnameable Tao when it cannot be imparted, and when the hearer is not even ready to receive the first elements of instruction about it.]

[Meanwhile, though he consistently disagreed with his friend the dialectician, Hui Tzu, and though his disciples, who were not without "the need to win" always represented Chuang as beating Hui in debate, Chuang Tzu actually used many of Hui Tzu's metaphysical ideas. He realized that,] by the principle of complementarity, his own thought was not complete merely in itself, without the "opposition" of Hui Tzu.

### Passages Bruce Lee Underlined from the Main Text of *The Way of Chuang Tzu*:

#### Great Knowledge

Great knowledge sees all in one

Small knowledge breaks down into the many.

If there were no "that"

There would no "this."

If there were no "this"

There would be nothing for all these winds to play on.

So far we can go.

But how shall we understand

What brings it about?

He acts, but has no form.

## The Pivot

[Tao is obscured when men] understand only one of a pair of opposites, or concentrate only on a partial aspect of being.

[What use is this struggle to set up "No" against "Yes," and "Yet" against "No"? Better] to abandon this hopeless effort and seek true light!

There is nothing that cannot be seen from the standpoint of the "Not-I." And there is nothing which cannot be seen from the standpoint of the "I." If I begin by looking at anything from the viewpoint of the "no-I," then I do not really see it, since it is "not I" that sees it. If I begin from where I am and see it as I see it, then it may also become possible for me to see it as another sees it. Hence the theory of reversal<sup>8</sup> that opposites produce each other, depend on each other, and complement each other.

However this may be, life is followed by death; death is followed by life. The possible becomes impossible; the impossible becomes possible. Right turns into wrong and wrong into right – the flow of life alters circumstances and thus things themselves are altered in their turn. But disputants continue to affirm and to deny the same things they have always affirmed and denied, ignoring the new aspects of reality presented by the change in conditions.

[The wise man therefore, instead of trying to prove this or that point by logical disputation,] sees all things in the light of direct intuition. He is not imprisoned by the limitations of the "I," for the viewpoint of direct intuition is that of both "I" and "Not-I." Hence he sees that on both sides of every argument there is both right and wrong. He also sees that in the end they are reducible to the same thing, once they are related to the pivot of Tao.

[When the wise man grasps this pivot,] he is in the center of the circle, and there he stands while "Yes" and "No" pursue each other around the circumference.<sup>9</sup>

The pivot of Tao passes through the center where all affirmations and denials converge. [He who grabs the pivot is at] the still-point from which all movements and oppositions can be seen in their right relationship. [Hence he sees the limitless possibilities of both "Yes" and "No."] Abandoning all thought of imposing a limit or taking sides, he rests in direct intuition.

After this last sentence of Chuang Tzu's, Bruce Lee has written:

*Seeing the root, the totality*

– *partiality and the Whole* –

– *Two halves of one Whole* –

– *Not the doer or the one acted upon, but the action itself* –

### THREE IN THE MORNING

When we wear out our minds, stubbornly clinging to one partial view of things, refusing to see a deeper agreement between this and its complementary opposite, we have what is called "three in the morning."

What is this "three in the morning?"

A monkey trainer went to his monkeys and told them: "As regards your chestnuts: you are going to have three measures in the morning and four in the afternoon."

At this they all became angry. So he said: "All right, in that case I will give you four in the morning and three in the afternoon." This time they were satisfied.

The two arrangements were the same in that the number of chestnuts did not change. But in one case the animals were displeased, and in the other they were satisfied. The keeper had been willing to change his personal arrangement in order to meet objective conditions. He lost nothing by it!

The truly wise man, considering both sides of the question without partiality, sees them both in the light of Tao. This is called following two courses at once. (10)

(iii. 4) *The fluidity of things lie in their interchangeability.*

44

### Three In The Morning

When we wear out our minds, stubbornly clinging to one partial view of things [refusing to see a deeper agreement between this and its complementary opposite, we have what is called "three in the morning." <sup>10</sup>

[The truly wise man,] considering both sides of the question without partiality, [sees them both in the light of Tao. This is called] following two courses at once. <sup>11</sup>

After which Lee has written:

*The fluidity of things lie in their interchangeability.*

Lee then read Chuang Tzu's story about "Two Kings and No-Form." <sup>12</sup> This story would have significance to Bruce, because he was solidly of the opinion that "it is impossible to organize truth." At the end of this story, Lee underlined the following sentence:

Lao Tan said: "To organize is to destroy."

After which Lee has written:

*Scattered – organized – disorganize and see all in ONE and one in ALL.*

### Wholeness

[Not because of cunning

Or daring;

Not because he has learned,

But because he] has unlearned.

[All that is] limited [by form, semblance, sound, color, is called object.

Among them all, man alone

Is more than an object.

Though, like objects, he has form and semblance,

He is not limited to form. He is more.

He can attain to formlessness.]

When he is beyond form and semblance,

Beyond "this" and "that,"

Where is the comparison

With another object?

Where is the conflict?

What can stand in his way?

He will rest in his eternal place

Which is no-place.

He will be hidden

In his own unfathomable secret,

His nature sinks to its root

In the One.

His vitality, his power

Hide in secret Tao.

When he is all one,

There is no flaw in him.

[His spirit is] entire.



### The Fighting Cock <sup>13</sup>

After ten more days:  
The trainer said, "Now he is nearly ready.  
When another bird crows, his eye  
Does not even flicker.  
He stands immobile  
Like a cock of wood.  
He is a mature fighter.  
Other birds  
Will take one look at him  
And run."

### When the Shoe Fits

The right way to go easy  
Is to forget the right way  
And forget that the going is easy.

### Starlight and Non-Being

Then starlight exclaimed at last: "This is IT!"  
"This is the furthest yet! Who can reach it?  
I can comprehend the absence of Being  
But who can comprehend the absence of Nothing?  
If now, on top of all this, Non-Being IS,  
Who can comprehend it?"

### The Inner Law

He whose law is within himself  
Walks in hiddenness.  
His acts are not influenced  
By approval or disapproval.

[He who seeks to extend his control  
Is nothing but an operator.]  
While he thinks he is  
Surpassing others,  
Others see him merely  
Straining, stretching,  
To stand on tiptoe.

He who is controlled by objects  
Loses possession of his inner self:  
If he no longer values himself,  
How can he value others?  
If he no longer values others,  
He is abandoned.  
He has nothing left!

There is no deadlier weapon than the will!  
The sharpest sword  
Is not equal to it!  
There is no robber so dangerous  
As Nature (Yang and Yin).  
Yet it is not nature  
That does the damage:  
It is man's own will!

When faced with what we tragically perceive as the brevity of Bruce Lee's life – particularly when we see the scope of his intellect and the magnificence of his achievements his brief 32 years on this planet produced, we would do well to remember the words of Confucius who said: "If a man hears the Tao in the morning and dies in the evening, his life has not been wasted." And, as Merton adds, "If a man reaches the age of forty or fifty without ever 'hearing the Tao,' there is 'nothing worthy of respect in him.'"

At the age of 18, we have evidence in Bruce Lee's personal papers that he felt that he "*had united with Tao, I had become one with nature...there was no longer any conflict in my mind.*" Would that we could all experience but a small measure of that.

### Notes on Text:

- 1.) Ju doctrine: The ethical and scholarly philosophy of the Confucians.
- 2.) Antinomianism: The view that ordinary moral laws are not applicable to Christians, whose lives, it is said, are governed solely by divine grace. Opponents of this position have always pointed, during its not infrequent recurrences, to its alarming ethical implications. By extension, it is also possible to speak of the antinomianism of other putative moral elites.
- 3.) Jen: One of the four basic virtues of Confucian ethics, Jen is the compassion that enables one to identify with the joys and troubles of others.
- 4.) Yi: One of the four basic virtues of Ju, Yi is the sense of justice, responsibility, duty and obligation to others.
- 5.) Source: Bruce Lee quoted from an article entitled In Kato's Gung-Fu Action Is Instant, by Maxwell Pollard, published in the November, 1967 edition of Black Belt magazine.
- 6.) Source: Bruce Lee's essay, Liberate Yourself From Classical Karate, published in Black Belt magazine, September 1971 edition.
- 7.) Yu-lan, Fung The Spirit of Chinese Philosophy, Boston, 1962, pg. 77.

8.) Chuang Tzu writes of the parable of "three in the morning":

What is this "three in the morning?" A monkey trainer went to his monkeys and told them: "As regards your chestnuts: you are going to have three measures in the morning and four in the afternoon." At this they all became angry. So he said: "All right, in that case I will give you four in the morning and three in the afternoon." This time they were satisfied. The two arrangements were the same in that the number of chestnuts did not change. But in one case the animals were displeased, and in the other they were satisfied. The keeper had been willing to change his personal arrangement in order to meet objective conditions. He lost nothing by it!

9.) Bruce Lee was particularly impressed by this statement of Chuang Tzu's. In fact, Lee took it to represent the highest stage of martial art, citing it in 1971 in relation to Jeet Kune Do:

"Thus, in the highest stage [of Jeet Kune Do], one is in the center of a circle and there he stands while "Yes" and "No" pursue each other around the circumference. Once can achieve that because he has abandoned all thought of imposing a limit or taking sides; he rests in direct intuition, which is returning to original freedom."

(Source: Bruce Lee's handwritten notes, untitled, circa 1971, Bruce Lee Papers)

10.) As taught by Hui Tzu. See also Lao-Tzu's Tao Te Ching.

11.) The "two courses" are, on one level, the higher way of Tao, the "divine way," and on the other, the ordinary human way manifested in the simple conditions of everyday life.

12.) Chuang Tzu writes of "Two Kings and No Form":

The South Sea King was Act-on-Your-Hunch

The North Sea King was Act-in-a-Flash.

The King of the place between them was No-Form.

Now South Sea King

And North Sea King

Used to go together often

To the land of No-Form:

He treated them well.

So they consulted together

They thought up a good turn,

A Pleasant surprise, for No-Form

In token of appreciation.

"Men," they said, "have seven openings

For seeing, hearing, eating, breathing,

And so on. But No-Form

Has no openings. Let's make him

A few holes."

So after that

They put holes in No-Form

One a day, for seven days.

And when they were finished the seventh opening,

Their friend lay dead.

Lao Tan said: "To organize is to destroy."

13.) Chuang Tzu writes of "The Fighting Cock:"

Chi Hsing Tzu was a trainer of fighting cocks

For King Hsuan.

He was training a fine bird.

The King kept asking if the bird were

Ready for combat.

"Not yet," said the trainer.

"He is full of fire.

He is ready to pick a fight

With every other bird. He is vain and confident

Of his own strength."

After ten days, he answered again:

"Not yet. He flares up

When he hears another bird crow."

After ten more days:

The trainer said, "Now he is nearly read.

When another bird crows, his eye

Does not even flicker.

He stands immobile

Like a cock of wood.

He is a mature fighter.

Other birds

Will take one look at him

And run."



## Jun Fan Jeet Kune Do T-shirts



**That's right, we are now offering T-shirts!  
And you heard it hear first.**

The T-shirts come in:

White w/Red Print

& Black w/Gold Print

Sizes: M, L & XL

XXL available for \$2.00 extra

Price: White T-shirt - \$13.00 + S&H

Black T-shirt - \$14.00 + S&H

S&H: U.S. - \$4.00 & Foreign - \$6.00

Est. Delivery Time :

U.S. - 2 to 3 weeks

Foreign - 8 to 12 weeks

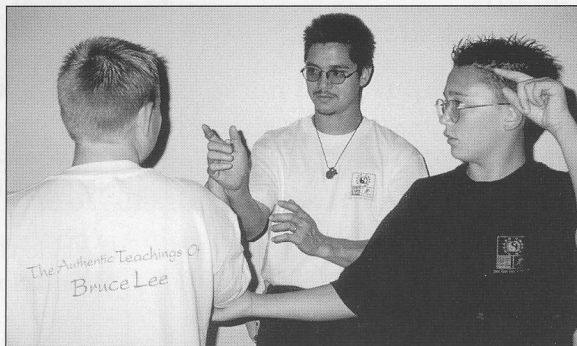
To order send check or money order to:

Jun Fan Jeet Kune Do

PO Box 1390

Clovis, CA 93613-1390

Include color and size you are requesting.





# INSTRUCTORS LIST UPDATE

The following is an update to our "Recommended Instructors List". There will also be another update in the next Newsletter.

## Steve Golden

James Chandler  
Portland, OR  
(503) 654-9601  
james\_chandler@ccmail.columbia.com

Barry Perino  
Pittsburgh, Penn.  
(412) 481-4097  
psc@cs.cmu.edu

Bill Shaw  
c/o HI-IMPACT TRAINING  
8002 NE Hwy 99, Suite 254  
Vancouver, WA 98665  
(360) 576-5182 (msg.)  
bill@hi-impact.com

Don Hildenbrand  
PO Box 11157  
Eugene, OR 97440  
(541) 683-1271  
Taodragon@aol.com

Glen Davis  
Junction City, OR  
gwdavis@pscnet.com

Kip Pascal  
1800 W. 25th Ave.  
Eugene, OR 97405  
(541) 68-MAGIC  
kpascal@continent.com

Tim Coletta  
Sil-Lum Pai  
6711 Vine St.  
Cincinnati, OH 45216  
(513) 761-0575  
tcoletta@earthlink.net

Ty Cannon  
8524 SE 17th  
Portland, OR 97202  
(503) 872-8989  
Tcannon105@aol.com

Stephen Bolden  
1996 Buck St.  
Eugene, OR 97405  
(541) 485-0945

Lamar Davis II  
Jun Fan/ Jeet Kune Do  
267 West Valley Ave., Suite 223  
Birmingham, Alabama 35209

Al Tudor  
Cincinnati, OH  
(513) 272-2516  
atudor@deskey.com

## Tim Tackett

To request instruction from any of the following Instructors, please write in care of Tim Tackett at:  
446 E. Sunset Dr. North  
Redlands, CA 92373

Include your name, address, which Instructor you would like to contact you and a number where you may be reached.

Guy Robert Green  
Lake Charles, Louisiana

Jose Fragus  
Madrid, Spain

Michael Andaluz  
Costa Del Sol, Spain

Barry Dixon  
Riverside, CA

Michael Lee Goldberg  
Fort Worth, TX

Bob Chapman  
Northern, Florida

Segundo Gomez Sanchez  
Madrid, Spain

Tim Tackett Jr.  
Redlands, CA

Willy J. Wilson  
Dallas, TX

Richard Weiss  
Phoenix, AZ

Hal Faulkner  
Eureka, CA

James Roberts  
Dallas, TX

Kenneth Jonasson  
Stockholm, Sweden

## Bob Bremer/Tim Tackett

To request instruction from any of the following Instructors, Please write in care of Tim Tackett at:  
446 E. Sunset Dr. North  
Redlands, CA 92373

Include your name, address, which Instructor you would like to contact you and a number where you may be reached.

Louis Berard  
Redlands, CA

Dennis Blue  
Redlands, CA

Jeremy Lynch  
Near Portland Oregon



# The Code of Ethics of Jun Fan Jeet Kune Do



## 截 拳 道

*Recognizing that, as members of the family of Jun Fan Jeet Kune Do, we are united in the common goals of perpetuating the teachings of the founder, Bruce Lee, and promoting unity among instructors, practitioners and general members, all members agree to abide by the following code of ethics:*

- 1) To always respect and protect the name and image of the founder of Jun Fan Jeet Kune Do, Bruce Lee, and the art that he developed.
- 2) To have mutual respect for each member and to refrain from making any negative comments about a fellow member. If members have grievances with each other, these should be addressed in private or at a meeting of the Nucleus and not debated in a public forum.
- 3) To share philosophical insights and technical knowledge freely with each other in order to further enhance each person's efficiency in the art.
- 4) To be fully responsible for the actions of your subordinates – assistants, associates, instructors, and employees; to enforce a code of ethics that includes the guidelines set forth in this document. If a member has a problem with a student of another member, they are to bring it up with that member for redress.
- 5) To have respect for any other discipline a member may be involved in outside of Jun Fan Jeet Kune Do. In other words, if a member studies another martial art, their ability should be highly regarded; however, another art should not be referred to as Jun Fan Jeet Kune Do.

### Membership in Jun Fan Jeet Kune Do

General membership in Jun Fan Jeet Kune Do is available to any and all who support the goal of maintaining the integrity of the art of Jun Fan Jeet Kune Do as taught, practiced, and recorded by its founder, Bruce Lee, and of preserving and perpetuating the art for the benefit of future generations.

Responsibilities of membership include:

- 1) to abide by the code of ethics.
- 2) to willingly share information about JFJKD responsibly and accurately.
- 3) to refrain from negative criticism of other arts and practitioners and instructors thereof.

A general member is not certified or recognized as an instructor or practitioner of Jun Fan Jeet Kune Do. A general member may not use the JFJKD name to promote themselves, their business, or any commercial products. Jun Fan Jeet Kune Do is a registered trademark of the Jun Fan Jeet Kune Do non-profit corporation. Funds received by Jun Fan Jeet Kune Do are used to further the goals of the organization. General members will receive a membership card, an official JFJKD emblem pin, a member handbook, a quarterly newsletter, and participation in the Jun Fan Jeet Kune Do Annual Meeting for members only, as well as various activities of the organization.

Those seeking instruction in the art of Jun Fan Jeet Kune Do should contact the Nucleus for a recommended teacher. Certification to instruct is not a function of Jun Fan Jeet Kune Do, the certification process is handled by individual instructors and their students.



YES

NO

"Thus, in the highest stage, one is in the center of a circle and there he stands while "Yes" and "No" pursue each other around the circumference."

— Bruce Lee